Wes

789 that the Larantuka radja does have an aradjang, but this is not the word for it here. I must get the right word. There seem to be no outward signs of status. The main thing seems to be a general knowledge of everything in the kampong and also whether a person lives in a "big house" or not. The Lango'Bele' system is impressive.

554 614

Notes on Larantuka: The mandur in the pasanggrahan is a Madurawho married a Catholic woman here. His name before was Ali, but now since he became A Catholic he is known as Andreas. His children have taken their mother's Larantuka name, Dosari, and their forenames are Dominicus, Paulus, and Maria. One who died was named Aloysius.

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501 There was one prau owned in Leloba. It was owned by the guru. It was wrecked yesterday.

651 The tax here now is fl. 23.50 per adult man. In the prewar period it was fl. 5.00. The people have trouble paying it and always have had this difficulty.

656 687 In the prewar period if one did not obey the government one could be jailed easily. Since the war this government control has weakened. For example, in a recent land case the present kepala kampong would not sign a paper of the government, nor would the guru. The kepala kampong was jailed, but the guru tried to bail him out. The government refused to accept bail unless he signed. He asked if it would be possible to re-open the case later if he signed. They said yes, but then refused to re-open the case afterwards.

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796 535 Roworeke: On Christmas, we came back through the mountains. On the way, especially in the kampongs in the Lio mountains, we saw many small processions with drums, singing, and many people who were drunk. While dancing the people seem to use handkerchiefs most of the time. This is

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721 guages and thus carry on negotiations) would
[634] request soldiers. Such wars were usually against the coastal folk on the north, that is, Lio and Ende there. In the old days, just
721 about every outside kampong was considered
484 dangerous and it was seldom that a trip was
578 made there unless a bond of friendship existed
178 between one's kampong and the area visited.
[608] Now all of these kampongs are friendly. Still I note that they don't like to sleep all night outside the kampong. This is especially true of the old folks.

829 Note on ideas concerning the "place" of the local kampong in the world: In just about every kampong, when I ask about the ranking of world countries in population, they do not know what to say (although a young boy knew that China was the largest), but at once the assistant and others get paper and copy down the exact ranking from me with figures. They evidently want to spring the question on other people and stick them. It does show a definite curiosity about these things.

608 The people here have a sort of pela bond
574 between kampongs, or at least they did at one
578 time in the past. They do not drink the blood
178 of each other as in Ambon, but they hold a feast and drink the blood and eat the hearts of the animals killed. And they eat together. They pledge that they will not war against each other and that they will show a certain degree of hospitality to each other. Thus Roworeke has such a bond with Waturoga, Waturoga with Ndona, etc. This was all in the past, and I didn't find out if there are any survivals. I think there are, because the guru from Ndona said that it is easy for him to live in Waturoga as his kampong had a bond with it. In addition, he married in.

721 War was tabooed by the Dutch in 1908, and
648 since then there have been no wars.
656

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789 even the rice, animals, iron and trees have it. If an animal lives for a long time despite many blows, he is in possession of a lot of this power. Men differ in the amount of this power they may have. The radja has lots, and so on down the line. Thus power is a combination of ancestor sanction and real, indwelling power which comes with the blood of legitimacy. The stones and other fetishes linked with office reinforce and symbolize this power. One can even have power from animal familiars, as is the case with the assistant's father.

769 797 182 This led to a talk about how to reconcile the ancestors, who were pagan, with the abandonment of the rites they were used to. They have rationalized that God is more powerful than their ancestors, and the latter are in heaven anyway. They call on them rather than call them in person. The pagans, however, still do the latter. This is usual, and I think it is a real problem to them. Roy told how Laba, the last powerful pagan of Leloba, gradually took on Christianity after swearing that he would not. He tried it and his crops were still good. He decided that maybe it was all right. What would have happened if his crops had failed? And what if his crops failed steadily now or there was a great calamity? Could there be a nativist revival of paganism? The Catholics are working fast to kill everything before there is any chance of this.

346 [656] [796] I asked why the korke of several kampongs were in such bad repair. He said that this was because of the great cost in animals, etc. needed for a feast at the time of rebuilding. And, the government will not allow "wasteful" rites to be held. They say that it is a waste because so much food is consumed and so many beasts are killed. But why, then, let them build a new church for the one which is now burned in Riang Kamië?

346 797

War

000 for tolerance!

764 178 At death, different rites are given according to the age of the deceased. Formerly, children were just buried, fast. Today they are also buried, but after a Catholic funeral service. Before and now, among all groups, after four days a beast is killed and the house is cleaned up. After eight days they wash the hair and bathe (does this mean that they do not wash until then?) and throw all the dirt into the river. Anyway, they buried and still bury after one day.

The same treatment is given for a person of middle age or a mere adult. If the person is very old, more rites are held. The blake (means mother's brother, but also all affinal relations) must bring tusks, goats, pigs. Until these are brought, there is no burial. Formerly, the body would be kept until it began to smell. Evidently, this was a kind of shaming. But if it got too smelly, it was buried (and evidently they still bury under these conditions) finally even though no gifts came from the blake. For an old person, a little house would be built on the grave. I gather that the government will not let them keep the bodies any more, so probably this practice is no longer kept up even by the pagans. Thus it seems that they have sanitary laws which have changed the death cult and rites over all Indonesia.

● [656]

765 In the old days, after four days an animal was killed, and after eight days they had the wash up, cleaning of the hair, and the throwing of the dirt into the river. (This is clearly a rite to rid the community of the stain of death.)

764 178 656 And here it is, as I see it. Yes, he says the government now forces them to bury within a day. But until now, for an old person it was proper for the blake to bring a tusk and beasts.

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764 If the people were very poor (or evidently for
178 some other reason) they may not bring them.
● [656] Thus there has not been much change except for the fast burial now enforced in all cases.

One can see a change in that the Catholics have church rites as well as pagan. And another change is that whereas even now all pagan bodies, are merely wound up in mats, Catholic bodies are put in a coffin. Formerly, very
766 famous men and stillborn children were buried near the house. Other people were buried outside the kampong (something like Limbo!).

764 Another thing is that if an old person dies,
769 one must guard his sleeping mat (evidently all of this applies to old women too) for four days. Food for the soul and a lit lamp are placed beside the body. The ghost comes and eats. It can be seen whether or not the ghost is happy if the food has been neatly eaten. If the food is left messy, it shows that the dead one is not happy. The pagans still do all of this, and sometimes the Catholics do too.

764 There are no tombs here, and there were none in the past. They have graves. There are stone markers placed on the graves.

53 All forms of entertainment are local. They are particularly fond of singing. They also dance, and there are many kinds of songs using a complement of such instruments as drums, flutes and gongs. There are no viols. He stresses that they love singing.

526 Soccer is a new game here but it is very much
524 liked. They also have raga, the rattan ball kick game. This is also new here, Roy says. They do not play cards, dice, etc. They have a kind of fruit-pits-in-holes game.

53 There is no sculpture here. A little carving is done (on the korke, barns, and they used to have images in the korke). There is no painting.
536 There is no drama (but he sees the point that

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764 were put in a box and placed in the "attics" of the tombs. All except one of these tombs are gone, and this one is the Odja shrine. Now I understand why the bones are placed above in this shrine. This is like all the big men in the old days. Today, they can't [656] use trees because the government forbids this on hygienic grounds (why worry? the place is so dirty and disease-ridden that it seems foolish). Today the big men are buried in especially elaborate tombs of stone, in which many bodies are put (as in Sumba). Formerly, ordinary folk were just buried, or if they had money enough they were placed in tombs.

764 554 565 Thus one can say that only big men, that is, the kepala suku, were put in the attics of the pondok before. Other nobles were placed in stone tombs if they could pay the expenses. Evidently both of these kinds of nobles were first placed in a tree. An ordinary noble who did not have enough money, however, was simply buried, as there would be no use putting him in a tree if there was not to be a second funeral and a stone tomb.

764 Today bodies must be buried within twenty-four hours. They are buried or put in tombs. The only "memory feast" aside from the second burial disposal was held when it was desired to ask for rain by calling directly on the dead (evidently).

[184] Only the pagans still put the body in knee-chest position at burial. The Christians and Mohammedans bury their dead in an extended posture.

At the old tombs, when they have a funeral of one to be put therein, the Catholic priest, (and I presume the Mohammedan leader too) prays.

At the funeral feast, pagans, Catholics and Mohammedans all kill animals.

517 All amusement is local, except for rare and

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621 rang Veol was run between the two kampongs. This was because if it had included in the Veol gelarang all the kampongs inhabited by va'u Veol, it would have been very large. And Bima wanted to have as many gelarang as possible, because thus a greater tax yield was made certain.

342 592 656 178 Fifty years ago all houses were round. There were three of them, two in Veol and one in Ndung. These houses were about two times as large as the present round ones, that is, about twenty meters in diameter rather than about twelve meters in diameter. In one such house there might live up to three hundred people!

The assistant until about five years of age lived in a house in Pau with three hundred people. There were only two in the Pau kampong, one for each of the two va'u there. Then, in 1926, came a law stating that not more than three families could be housed in a single dwelling. It took some time before the houses became smaller.

In 1927, came a law stating that all houses had to be rectangular, not round (the paternalistic Dutch!). The people were willing to make their houses smaller, but they refused to make them rectangular. Also, they didn't know how to build a rectangular house. They had to call in specialists, carpenters. It is notable here that a really complex style of building, the round house type, was known to the primitive folk, but not the simpler rectangular type! Anyway, the law about having to build rectangular houses was rescinded after three hopeless years. Since then, houses until very recently were mostly round but smaller.

342 178 The next change was to have low walls on round houses, and also they began to use nails (I noticed that in the new rectangular house

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326 do not know how to do it.

178 Formerly there was no gold or silver work here. Today there is some. However, it was in Todo-Pongkor for a long time. Only a few people have learned this trade recently. The
● [656] Dutch forbade any metal work in any kampongs because it resulted in metal theft (what fools!).

262 There have been very few changes if any in the local diet. There is a little flour, tinned milk, etc. today. However, these things exist in very small amounts. The local people eat almost entirely their own food. The staple foods here are corn and rice, of about equal importance. In most of Manggarai, corn is more important (remember that the pastor said there was more rice now, but as a result of the wet irrigated rice fields there are more mosquitoes and more malaria). Meals are
[264] served three times a day. The people eat vegetables but almost no fruit. Meat is generally reserved for feasts, and this applies even for fowl. They may cut a fowl if there is a guest, but pigs and the like are reserved for feasts. There is no longer much hunting
[224] at all. There is some bird snaring. A lot of
[223] dry fish from the coast is eaten. This they have to buy. There are almost no river fish. The use of milk is new. Cheese and butter are said to make people sick. However, they eat all kinds of animals if they can get them, including cats, pythons, dogs, horses, etc.

The situation regarding food is much better today than it was. There are now many gardens, whereas formerly there were few. Today they
[438] must buy salt, tobacco, fish, betel ingredi-
[435] ents, and in particular, cloth. (This is dear; an ordinary sarong costs fl. 60.00 now.)

241 Irrigated rice fields and terracing tech-
178 niques came in only twenty years ago. Farming tools have been introduced. The buffalo and

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634 646 They said no, but that there was much free talk against the radjas in the parliament now!

622 646 624 888 All hereditary posts are genealogically linked. Most of the kepala kampong are still old illiterates. Parliament members are mainly middle aged people (the oldest literates, therefore). Age is of no concern for the hereditary posts, as one person merely succeeds to the post after another. In the kampong, however, the old men have the most influence, and the young people keep their mouths shut for the most part.

[562] Women may not hold hereditary posts. Until now women took no part in elections, but they may change things here.

829 666 There is still only a very restricted political horizon here, and there is little knowledge about such things. But at least they have elections. This is very important. They start with an election. As they say in Celebes, they catch on fast. Veol is the center of the [614] gelarang, and Rahong is the center of the dalu, [632] and Ruteng is the center of Manggarai. They think nothing about the "place" of Manggarai in Flores; the radja is just a "big man." Beyond this they know practically nothing about the daerah, negara, etc.

648 Most of the people here thought the Dutch were all right and they were too uninformed to criticize them. Also, it must be remembered that they had been under the rule of Bima, and the Dutch at least drove Bima out. They did not even criticize the Japanese! They were simply not concerned. The great memory here is of Bima and slavery. They hate Bima.

609 Except for the pastors, everyone here knows of things and people who are Dutch only by name. Formerly they knew the local civil servants only slightly. They were always afraid of any new men who came here. This is true of my